

By the martyred *Imām*
'Abdullāh 'Azzām

(may Allāh have Mercy on him)

"…the biggest problem facing Islām today is the lack of the sincere and truthful amongst those who are working for Allāh, except for those few hidden, pious, and pure people who were made for leading nations, and were made for navigating the ship…"

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيم

Verily,[1] all praise is due to Allāh. We praise Him, seek refuge with Him, and seek His Forgiveness. We seek refuge with Allāh from the evils of our souls, and the mistakes in our actions. Whoever Allāh Guides, there is none who can misguide him, and whoever Allāh misguides, there is none who can guide him. And I testify that there is none worthy of being worshipped except Allāh, and I testify that Muhammad (peace be upon him) is his servant and Messenger.

يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ

{***"O you who believe! Have taqwā of Allāh as He deserves, and do not die except as Muslims."***}[2]

يَا أَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَاء وَاتَّقُواْ اللّهَ الَّذِي تَسَاءلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللّهَ كَانَ عَلَيْكُمْ رَقِيبًا

{***"O people! Have taqwā of your Lord, Who Created you from a single soul, and Created from it its mate, and sprouted from it many men and women. And have taqwā of Allāh, from Whom you demand your mutual rights, and do not cut off the relations of the womb. Verily, Allāh is Ever-Watching over you."***}[3]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا * يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعْ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

{***"O you who believe! Have taqwā of Allāh, and say that which is truthful. He will rectify your actions for you and Forgive you your sins, and whoever obeys Allāh and His Messenger has indeed achieved a great success."***}[4]

O you who are pleased with Allāh as a Lord, and Islām as a religion, and Muhammad (peace be upon him) as a Prophet and Messenger!

Know that Allāh has revealed in the clear cut Revelation:

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[1] This book was translated from the collection of *Shaykh* 'Abdullāh 'Azzām's transcribed lectures called *'at-Tarbiyah al-Jihādiyyah wal-Binā'* (1/30-40). All footnotes were added by the translator.

[2] *Āl 'Imrān*; 102

[3] *an-Nisā'*; 1

[4] *al-Ahzāb*; 70-71

يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ وَكُونُواْ مَعَ الصَّادِقِينَ

{*"O you who believe! Have taqwā of Allāh, and be with the truthful!"*}[5]

The truthfulness that this verse of *'at-Tawbah'* is referring to is that of having your affairs be in accordance with their reality and true state, or having one's inner state be just like his outer state, or having one's hidden characteristics be just like one's outer characteristics. So, if you were to open up the chest of the truthful person and Allāh were to grant you the ability to peek into his heart, you would not find there to be any difference between his open, apparent profile and his concealed, secret condition.[6]

And this is the situation of the truthful.

In fact, some of them have inner, concealed conditions that are better than what they show to the people! And the *Salaf* used to say: "O Allāh, make our inner condition better than our outer condition, and make our outer condition good!"

And from the bounties of Allāh – the Mighty and Majestic – is that these hearts are dealing with the Knower of the Unseen…with Allāh. Their secrets do not remain hidden for long. They might sometimes paint a different picture than what is outer and apparent in a person. However, the inner and outer realities of a person cannot bear except to eventually come back together, and to be one and the same. So, if one's inner condition is good, Allāh will eventually make this condition apparent. Likewise, if one's inner condition is evil, Allāh will eventually make this apparent, as well. Nobody has ever concealed something except that Allāh eventually made it known, either through a slip of his tongue, or by way of the expressions on his face. It is impossible that a human being can keep deceiving himself for long, as it is something innate that Allāh has fashioned the people upon. It is the *fitrah* of Allāh that the outer eventually becomes one and the same as the inner. So, if the outer happens to follow a different line than the inner for some time – with some hypocrisy, lying, showing off, etc. – this condition will not remain for long, as Allāh has made the *fitrah* of the human being such that it cannot sustain falsehood for long, and cannot stand being fake for an indefinite period of time.

Every innate nature and heart loves to return to the *fitrah* that Allāh has fashioned it upon:

صِبْغَةَ اللّهِ وَمَنْ أَحْسَنُ مِنَ اللّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدونَ

{***"…the design of Allāh. And whose design is better than Allāh's? And we are His worshippers."***}[7]

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[5] *at-Tawbah*; 119

[6] 'Umar bin 'Abd al-'Azīz said: "None can reach the state of *taqwā* until he possesses neither actions nor words that can be exposed to his embarrassment, either in this world or the Hereafter," and he was once asked: "When does the worshipper reach the peak of *taqwā*?" So, he replied: "If he puts all the thoughts and desires in his heart on a plate and then wandered around in the market, he should not feel ashamed of anything there." See *'Min Akhlāq as-Salaf'* (p. 56).

[7] *al-Baqarah*; 138

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

{*"So, set your face towards the pure Religion – Allāh's fitrah with which He has Created mankind. No change let there be in the Creation of Allāh. That is the straight religion, but most men do not know."*}[8]

And from here, we see that the true *fitrah* that Allāh has Ordained and Created with His Hand cannot maintain falsehood and deception, and cannot withstand lying for too long. Because of this, if it is shaken once by a reminder from one of the scholars, or by hearing a verse from the Qur'ān, you find that this *fitrah* will shake and will dust off from itself the accumulation of scum from the environment, and the accumulation from the deception, lies, and falsehood that it is surrounded with, and will then speak with truth.

And how many people have wronged you, lied to you, plotted against you – and yet, because of your truthfulness and endless patience, his *fitrah* brought him to his senses, and caused him regret, guilt, and a feeling of mistakenness which manifested itself in the form of flowing tears between your hands, or a sincere repentance by your hand? So, this heart, which could not withstand falsehood and deception for too long, became opened to you. So, your actions are not given value except with truthfulness, and Allāh does not accept any action unless it is done with truthfulness:

لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

{***"…that He may test you which of you is best in deed…"***}[9]

As al-Fudayl bin 'Iyād[10] said, explaining this verse: "Meaning, most correct and sincere in deed,"[11] with sincerity being that it is free of showing off, and correctness being that it is truthful and in accordance with the *Sunnah* of the Messenger of Allāh (peace be upon him) and that which was revealed from the Lord of the worlds. And without truthfulness, nothing will go right for us, and we would not be able to continue firmly upon any path, and we would become divided and torn apart.

How many people give nice speeches, were given the ability to speak concisely, and you are impressed by their way with words – yet, they roll off of their tongues that which is not in their hearts? The people would gather around them, and I would be sure in my heart that

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[8] *ar-Rūm*; 30

[9] *al-Mulk*; 2

[10] He is Abū 'Alī al-Fudayl bin 'Iyād bin Mas'ūd bin Bishr at-Tamīmī al-Khurasānī. He was born in Samarqand, Uzbekistan. He spent his youth as a highway robber, until he repented upon hearing some verses from the Qur'ān being recited from a house he was about to rob. He was a famous and trustworthy narrator of *Hadīth*, and he died in 187 H.

[11] *'Tafsīr al-Baghawī'* (4/369), and he also said: "If an action is done sincerely but incorrectly, it will not be accepted. If it is done correctly but insincerely, it will not be accepted. So, it will not be accepted until it is done sincerely and correctly." See *'Jāmi' al-'Ulūm wal-Hikam'* (1/72).

this would not continue for long, since the foam is washed away and does not remain on the ground:

فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاء وَأَمَّا مَا يَنفَعُ النَّاسَ فَيَمْكُثُ فِي الأَرْضِ كَذَلِكَ يَضْرِبُ اللّهُ الأَمْثَالَ

{***"…Then, as for the foam, it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus, Allāh sets forth parables."***}[12]

Nothing lives and remains in the earth except for the truth and what emanates from it. As for the filthy and evil things, they do not have real roots that reach into the ground, and do not have any longevity:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللّهُ مَثَلاً كَلِمَةً طَيِّبَةً كَشَجَرةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاء * تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللّهُ الأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ * وَمَثلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِن فَوْقِ الأَرْضِ مَا لَهَا مِن قَرَارٍ

{***"Do you not see how Allāh sets forth a parable? A goodly word is as a goodly tree whose root is firmly fixed, and its branches reach to the sky, giving its fruit at all times, by the Leave of its Lord. And Allāh sets forth parables for mankind in order that they may remember. And the parable of an evil word is that of an evil tree uprooted from the surface of Earth, having no stability."***}[13]

So, evil is not capable of going along with the human *fitrah*, and it is not capable of spreading its roots into the human heart. It does not have any roots in the depths of the human *fitrah*. It is a foreigner that stays temporarily, and then quickly disappears, just as a boil or vesicle disappears soon after it appears on the skin. It is merely a pimple or ulcer – the body quickly overwhelms it, and it disappears from the skin.

As for the truth, it is firmly and deeply rooted, and remains as such until we meet Allāh. The reason for this is that Allāh is the Truth, and does not assist other than the truth, and does not give longevity except to the truth, and His Religion is that of the truth:

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ

{***"That is because Allāh is the Truth, and what they invoke besides Him is falsehood…"***}[14]

فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاء وَأَمَّا مَا يَنفَعُ النَّاسَ فَيَمْكُثُ فِي الأَرْضِ كَذَلِكَ يَضْرِبُ اللّهُ الأَمْثَالَ

{***"…Then, as for the foam, it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus, Allāh sets forth parables."***}[15]

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[12] *ar-Ra'd*; 17

[13] *Ibrāhīm*; 24-26

[14] *al-Hajj*; 62

As I was saying before, the people would gather around some of them, and I was sure that the foam would not remain. I was sure that the filth would not live for long, and I assured those around me that these were simply small bursts that would quickly fade away, and Allāh – the Mighty and Majestic – Says:

قُل لاَّ يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ

{***"Say: 'Not equal are the evil things and the good things, even though the abundance of evil things might please you…'"***}[16]

And the Lord of Honor piles the evil things, one on top of the other. He throws them all on top of each other, and puts them into Hell, and those who are associated with this evil end up being the losers.

And the days went by, and through my experiences in life, what I had expected was confirmed: the foam does not live on or remain, and the puny and insignificant affairs eventually fade away, and quickly disappear with a simple gust of wind from the right to the left.

Because of this, the *Salaf* - may Allāh be Pleased with them - were very particular about following the truth, even if it was unpleasant and sour.[17] They were very particular about being truthful, even if this was very heavy and difficult to maintain. They were very particular about having both their apparent and inner conditions be one and the same, even if in the most difficult of circumstances. One of them would make sure to have deeds between himself and Allāh that nobody else would know of. So, if the people were to come to know of this act of worship that he was engaged in, he would quickly leave that area in order that he would be once again hidden from the people.

Imām Ahmad[18] – may Allāh have Mercy upon him – when he would walk in the streets, he would walk amongst the laborers so that nobody would point to him out of respect, and so

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[15] *ar-Ra'd*; 17

[16] *al-Mā'idah*; 100

[17] As in the *hadīth* of Abū Dharr al-Ghifārī, where he said: "My close friend (peace be upon him) ordered me with seven things: to love the poor and to be close to them; to look to those who are less than me and not to those who are above me; to maintain the ties of kinship even if they break them off; to not ask anyone for anything; to say the truth even if it is unpleasant; to not fear the blame of the blamers instead of Allāh; and to increase in saying 'there is no might nor power except with Allāh,' as it is from the treasures that are underneath the Throne."

It was declared *sahīh* by Ahmad Shākir in *''Umdat at-Tafsīr'* (1/700), al-Albānī in *'Sahīh at-Targhīb wat-Tarhīb'* (2233, 2320, 2525, and 2868) and '*Mishkāt al-Masābīh'* (5187), and Muqbil al-Wādi'ī in *'as-Sahīh al-Musnad'* (277).

[18] He is Abū 'Abdillāh Ahmad bin Muhammad bin Hambal ash-Shaybānī. He was born in 164 H, and was from the leaders of *Ahl as-Sunnah wal-Jamā'ah*. He was tortured and imprisoned because of his stance regarding the creation of the Qur'ān. He grew up loving knowledge, and went on many journeys to seek it. He compiled the *'Musnad,'* which contains over 30,000 *ahādīth*. He died in Baghdād 241 H.

that the people would think him to just be another laborer, and would therefore not point to him out of respect.[19] One of them, when he would enter battle, would disguise himself, and if he ended up with an abundance of war booty, he would conceal his identity and abandon his booty so that the people would not know who had acquired it.[20]

You all know the story of the one who dug the hole on the day that Maslamah bin 'Abd al-Malik[21] had laid siege to a fortress for a lengthy period of time? On that night, one of the *Mujāhidīn* slowly crept up and scaled the wall of the fortress, descended upon the guards, killed them all, and dug open a hole in the wall of the fortress through which the Islāmic army entered and took over the fortress. So, Maslamah called out for some time: "Which of you is the one who dug this hole?" Nobody stepped forth. One night, a veiled knight entered Maslamah's tent, saying: "Do you wish to know who dug that hole?"

Maslamah replied: "Yes."

The knight said: "I will tell you with the condition that you do not mention his name to anyone, and that you do not give him any reward or compensation for it."

He said: "Yes."

The knight said: "I am the one who dug that hole," and did not reveal his name, and rode away quickly.

So, after that, whenever Maslamah was facing the *Qiblah* while supplicating, he would say: "O Allāh, gather me with the one who dug the hole on the Day of Resurrection."[22]

These sincere souls and lofty examples are what used to preserve the Islāmic society from destruction. Back when the rulers were overtaken by desires, the only thing that saved the society from destruction, and saved the Earth from being shaken, and saved the people from being torn apart and divided were these lofty examples that remained throughout the existence of the Islāmic society, deeply rooted and firm, sometimes being few, and sometimes being plenty. This is what constitutes the crucial pillar of this building that is

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[19] *'Siyar A'lām an-Nubalā"* (9/465)

[20] 'Abduh bin Sulaymān narrated: "We were on an expedition with Ibn al-Mubārak in the lands of the Romans, and the enemy approached us. When the two armies met, a man from the enemy came out and called for a duel. So, a man from the Muslims came out and killed him. Then, a man from the enemy came out and killed him and called for another duel. So, a man from the Muslims came out with his face covered with his shirt and dueled with him for an hour or so, finally striking him and killing him. The people came to see who he was, and I went up and pulled the cloth from his face and saw that he was 'Abdullāh bin al-Mubārak." See *'Tārīkh Baghdād'* (1/167).

[21] He is Maslamah bin 'Abd al-Malik bin Marwān bin al-Hakam, the son of the Umayyid *Khalīfah*. He had many memorable stances against the Romans. He is the one who invaded Constantinople in 100 H, and he governed Iraq and Armenia. In 109 H, he invaded Turkey and Sindh. He died in 121 H. See *'Siyar A'lām an-Nubalā"* (6/68-69).

[22] Narrated by Ibn Qutaybah in *'Uyūn al-Akhbār'* (p. 117)

known as the Muslim society. While cement pillars might be just four in number, they are able to hold a massive building that might reach the level of being around a hundred floors tall!

And whenever the society lacks those who are sincere and truthful, and whenever it lacks these lofty examples regarding whom the Messenger of Allāh (peace be upon him) said that they are: **"…the hidden, the pious, and the pure"**[23] – as these examples slowly creep out of society, you find that the society begins eating itself away, becoming destroyed, and tearing itself apart. Therefore, the biggest problem facing Islām today is the lack of the sincere and truthful amongst those who are working for Allāh, except for those few hidden, pious, and pure people who were made for leading nations, and were made for navigating the ship. So, if a truthful hand takes control of the ship, it steers it to the shore of Islām in a secure manner, and with the hand of trust and power. The truthful *Mujāhid* whose name is not known…**"…those who, if they are present, are unnoticed, and if they are absent, are not missed…"**[24] Their facial features are obscured by the dust of battle, the clanking of weapons, missiles fired from planes and tanks – all within earshot, because of which they do not hear any foam or scum. They simply do not have the time to hear any backbiting, spying, slander, or tale-carrying. The affair is much greater than this…the affair is mighty! The affair is bigger than that they pay attention to the croaking of the frog, or the cawing of a crow…the affair is greater than this.

And as the Prophet (peace be upon him) said to 'Abdullāh bin 'Amr bin al-'Ās,[25] in the *hasan hadīth* that was reported by one of the collectors of the '*Sunan*,'[26] as he narrated: "The Messenger of Allāh (peace be upon him) passed by us one day while we were repairing a wooden shack that was old and weakened. So, he (peace be upon him) said: **"I do not think except that the affair is more incumbent than this."**" You are preoccupied with fixing your wooden shack? Indeed, the affair – the affair of the Hereafter – is more important than this!

And from here, we see that their entire lives were preoccupied with the Hereafter. The awareness of the presence of Allāh would keep their eyesight away from everything. They looked to this *dunyā* from the standpoint of lofty values! And how puny and small is this *dunyā* for those who are constantly in the highest parts of the sky? Have you not been on an airplane? The land surrounding the airport seems massive while you are still on the ground. However, when you ascend from the land around the airport, and the tall buildings gradually

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[23] He is referring here to a *hadīth* reported by Ibn Mājah (3989) with the wording: **"Verily, Allāh Loves the pure, pious, and hidden people who, if they are present, are unnoticed, and if they are absent, are not missed."** This *hadīth* is weak due to the presence of 'Abdullāh bin Lahī'ah in its chain (see *'as-Silsilah ad-Da'īfah'*; # 2975). However, there is an authentic wording in *'Sahīh Muslim'* (2965): **"Verily, Allāh Loves the slave who is pious, self-sufficient, and hidden."**

[24] See previous footnote

[25] He is 'Abdullāh bin 'Amr bin al-'Ās of Quraysh. He was one of the Companions greatly dedicated to worship from the people of Makkah. He knew how to write even before the time of Islām, and embraced Islām before his father. The Prophet (peace be upon him) gave him permission to write down everything he heard from him, and 700 *ahādīth* have been narrated on his authority. He became blind towards the end of his life.

[26] Reported by Abū Dāwūd (5235 & 5236) and Ibn Mājah (4160), and al-Albānī declared it *sahīh*.

disappear, and the ground itself disappears, you are now soaring in the heavens, and have reached the heights of the sky, and have passed by everything. Because of this, there is nothing left for you to be attached or tied to on the ground. This is how the *Salaf* were, and this is how the truthful are, and this is how the righteous are.

And Allāh – the Mighty and Majestic – from His Wisdom, Blessing, and Mercy is that He deals with the people according to what is in the inner depths of their conscience, and He deals with them based on what is in their hearts, and based on what their intentions are. And glory to my Lord! You reap what you sow! This is what the *Sunnah* has taught us, and this is what the Qur'ān taught us beforehand:

فَاذْكُرُونِي أَذْكُرْكُمْ

{***"Therefore, remember Me, and I will remember you…"***}[27]

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ

{***"And be not like those who forgot Allāh, and He caused them to forget their ownselves…"***}[28]

وَمَكَرُواْ وَمَكَرَ اللّهُ وَاللّهُ خَيْرُ الْمَاكِرِينَ

{***"And they plotted, and Allāh plotted, and Allāh is the best of plotters."***}[29]

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ

{***"So, see what the end of their plot was! Verily, We destroyed them and their nation, all together. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed a sign for people who know."***}[30]

A man said to Ibn 'Abbās[31]: "We find in the Torah that whoever digs a hole for his brother to fall into, Allāh will instead cause him to fall into it." So, Ibn 'Abbās replied: "It is also in the Qur'ān:

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[27] *al-Baqarah*; 152

[28] *al-Hashr*; 19

[29] *Āl 'Imrān*; 53

[30] *an-Naml*; 51

[31] He is 'Abdullāh bin 'Abbās bin 'Abd al-Muttalib, the cousin of the Messenger of Allāh (peace be upon him). He was the great scholar of Islām and interpreter of the Qur'ān. Born in Makkah, he was from those who narrated a large number of *hadīth*, as 1600 have been narrated on his authority. He lost his eyesight towards the end of his life. He lived in Tā'if, and died in 68 H.

وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ

{***"…But the evil plot encompasses only him who makes it…"***}[32] [33]

The first effects of wrongdoing are manifested on the wrongdoer:

وَمَا ظَلَمْنَاهُمْ وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ

{***"…and We did not wrong them. Rather, they used to wrong themselves."***}[34]

The effect of plotting against others is manifested on the one who is plotting:

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ

{***"So, see how the end of their plot was! Verily, We destroyed them and their nation, all together."***}[35]

And when you plot against others, Allāh plots against you:

إِنَّهُمْ يَكِيدُونَ كَيْدًا وَأَكِيدُ كَيْدًا

{***"Verily, they are plotting a plot, and I am also plotting a plot."***}[36]

So, never think that what you are hiding within the depths of your conscience – even if you hide it from the people for some time – is hidden from the Knower of the Unseen, who Created these hearts and the keys to them with His Hand. Never – my brother – keep something within yourself that is not pleasing to Allāh, and never have an intention that will not be accepted by Allāh. Never! Never!

"Indeed, actions are by intentions, and for every person is what he intended. So, whoever migrated for Allāh and His Messenger (peace be upon him), his migration is for Allāh and His Messenger (peace be upon him). And whoever migrated to obtain a portion of the *dunyā*, or to marry a woman, his migration is to what he migrated for."[37]

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[32] *Fātir*, 43

[33] *'Tafsīr al-Kashāf'* (2/84)

[34] *an-Nahl*; 118

[35] *an-Naml*; 51

[36] *at-Tāriq*; 15-16

[37] Reported by al-Bukhārī (1, 54, 2529, 3898, 5070, 6689, and 6953), Muslim (1907), Ahmad (1/25 and 43), Abū Dāwūd (2201), at-Tirmidhī (1647), an-Nasā'ī (1/58-60 and 6/158), Mālik (983), Ibn Hibbān (388 & 389), Ibn Jārūd (64), at-Tahāwī (3/96), ad-Dāraqutnī (10/50), al-Bayhaqī (1/41), Abū Nu'aym (8/42), al-Khatīb al-Baghdādī (4/244 and 9/346), and al-Baghawī (1 & 206)

I always recall how much I was shaken by the reply of one of the brothers when I said to him: "Will you not get married from this land?" He replied to me: "I will not get married, so that I do not mix up my *Hijrah* with something from the *dunyā*."

O brothers…

The greatest people that change the society are three: the scholar, the generous donator, and the *Mujāhid*. These three types of people are the nucleus of societies. The societies revolve around them, and they are the founding base of the society, since they are the ones holding it up and supporting it with solid strength and influence. Because of this, if these three types of people are truthful and sincere – the scholar, the donator, and the *Mujāhid* – the entire society will be pure and unified. On the other hand, if their intentions become corrupt, the entire society is transformed into a pile of junk and rubbish. This is because the hearts are like fruits, like flowers: if these fruits are pure and clean, they will bring forth a clean, sweet smell, and if they are corrupt and ruined – like spoiled fruit – they will only bring forth rotten smells that congest the nostrils and evoke feelings of disgust.

So, when the hearts become corrupt, the foul smells begin to emanate that harm the society as a whole from its corruption, and this is manifested in the form of slander, backbiting, tale-carrying, assuming the worst about others – and this all turns the society into one that is full of spite and turmoil, with everyone holding their nose so that they would not smell the foul smells coming from his neighbor or relative.

The Messenger of Allāh (peace be upon him) specifically warned these three types of people in the *'Sahīhayn,'* as is mentioned in the narration: **"The first people to be consumed by the Fire on the Day of Resurrection are three,"** three categories of people: **"…the scholar, the one who gives charity, and the *Mujāhid*."** These are the first to fuel the fires of Hell: the scholar, the charitable donator, and the *Mujāhid*! O Allāh! A *Mujāhid* who presented his blood, and after this, he becomes the first fuel for Hell?! One who donates, and not a single bit of money remains in his pocket since he has been sustaining the society, paying off debts of others, fulfilling the needs of others, saving others from tight situations – and the Fire consumes him, and he is being used to fuel it and keep it burning?! Yes! This is how it is described in the *'Sahīhayn'*[38]:

"The first who will be consumed by the Fire on the Day of Judgment will be three: a scholar, a *Mujāhid*, and a generous donator. As for the scholar, Allāh will bring him and ask him: *'What did you do in the dunyā?'* So, he will say: 'I acquired knowledge for Your Sake, and I spread it seeking Your Pleasure.' So, it will be said to him: *'You lied. You learned so that you would be referred to as a scholar, and it was done, and you have obtained your reward in the dunyā.'* Then, he will be ordered thrown into Hell. Then, the donator will be brought, and Allāh will ask him: *'What did you do in the dunyā?'* He will say: 'I acquired wealth from permissible means, and I donated it for Your Sake.' It will be said to him: *'You lied. You donated your money so that it would be said that you are generous, and it was done, and you have had your reward in the dunyā.'* Then, he will be ordered thrown into Hell. And the third…'What did

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[38] Reported with various wordings by Muslim (1905), Ahmad (2/322), an-Nasā'ī (6/23), at-Tirmidhī (2383), and Ibn Hibbān (408)

you do?' 'I fought in Your Cause until I was killed.' *'You lied. You fought so that you would be referred to as a brave man, and it was done, and you took your reward in the dunyā.'* Then, he will be ordered thrown into Hell."

When Mu'āwiyah[39] heard this *hadīth* from Abū Hurayrah[40], he wept until his beard was soaked with tears, and he fainted. After he regained consciousness, he said: "The Messenger of Allāh (peace be upon him) has spoken the truth, as Allāh Said:

مَن كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لاَ يُبْخَسُونَ * أُوْلَـئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الآخِرَةِ إِلاَّ النَّارُ وَحَبِطَ مَا صَنَعُواْ فِيهَا وَبَاطِلٌ مَّا كَانُواْ يَعْمَلُونَ

{***"Whosoever desires the life of the world and its glitter, to them We shall pay in full their deeds therein, and they will have no decrease in that. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein, and of no effect is that which they used to do."***}[41] [42]

And when I would read this story from Mu'āwiyah, I would never come across this verse except that it would shake my very depths, and it might even be the most frightening verse that I would come across when I would read the Qur'ān.

The human being might temporarily forget about the Power of Allāh, or he might not give Allāh His proper due, or he might not seek the means to Allāh, or he might not glorify Him in the manner He deserves, as a result of which he will unknowingly deal with other people as if the ultimate power and final say is in their hands. When the Power of the Mighty and Powerful is forgotten by the human, he tries to dominate over others, oppress them, usurp their belongings, and try to wipe away the traces of the truthful and sincere. However, the Truth does not accept except the truth, and the Pure does not accept except that which is pure: **"Verily, Allāh is Pure, and does not accept except that which is pure,"**[43] and He rejects except that His Light is completed, even if the disbelievers, polytheists, oppressors, and wrongdoers may hate that.
I will give you two examples from Islāmic history, both old and recent.

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[39] He is the noble Companion Mu'āwiyah bin Abī Sufyān bin Sakhr bin Harb al-Qurashī al-Umawī. Born in Makkah, he embraced Islām on the day it was conquered. He used to record the Revelation as it was coming to the Prophet (peace be upon him). He was appointed governor of Jordan during the reign of 'Umar, and 'Uthmān gave him authority over all of Shām. He died in Damascus in 60 H.

[40] He is 'Abd ar-Rahmān bin Sakhr ad-Dawsirī. There is a difference of opinion regarding his real name, and this is the strongest opinion. He was a Companion of the Prophet (peace be upon him), and he came to Madīnah in the year of the conquest of Khaybar. He later became the governor of Madīnah, and 'Umar made him the governor of Bahrain. He died in Madīnah in the year 59 H. 5374 *ahādīth* have been narrated on his authority.

[41] *Hūd*; 15-16

[42] The version of the *hadīth* that contains the incident with Mu'āwiyah was narrated by at-Tirmidhī and Ibn Hibbān, and is referenced in footnote # 38.

[43] Reported by Muslim (1015), at-Tirmidhī (2989), Ahmad (2/328), and ad-Dārimī (2/300)

The first example is that of *Shaykh al-Islām* Ibn Taymiyyah[44] (may Allāh have Mercy upon him).

He gave the *fatwā* that three pronouncements of divorce in one sitting constitute only one divorce, in opposition to the opinion the scholars of the four schools of *Fiqh*. His student, Ibn al-Qayyim, also gave this same *fatwā*. So, they were placed on a camel, and were paraded around Damascus, and the fools mocked them, and the children would follow behind them and call out, clap, and humiliate them. Ibn Taymiyyah was thrown into prison, and in *'al-Fatāwā',* he said:

"I would provide for some families before I was put in prison, and when I was imprisoned, this aide was cut off to these poor families. So, I was extremely pained at this, and the news would come to me from these families while I was in prison: "You still come to us in the same physical form, and you pay us the same amount that you used to give us." So, our brothers from the *jinn* are stepping up to take over from what we used to do. If the Earth is empty of anyone to do good, the world of the believing *jinn* and Angels are with the believer."

And Ibn Taymiyyah said his famous saying: "What can my enemies do to me? My paradise and garden are in my chest, and do not leave me. My imprisonment is seclusion with Allāh, and my death is martyrdom, and my expulsion is tourism. If the people who imprisoned me were given the equivalent of this prison in gold, it would not do them as much good as what Allāh has given me with this prison." And Ibn Taymiyyah died, and some of his writings were taken from the prison after he was prevented from having a pen and paper. So, he would take stones and rocks from the prison walls and floor, and he would write on the walls. So, these writings were copied down and his books were burned up, and the tyrants thought that they had put out the light of this scholar, and had prevented his teachings from reaching the people.

Time went on, and after an entire six and a half centuries, Allāh caused oil to be discovered in the Arabian Peninsula. Those with whom the oil was discovered, their scholars were nurtured upon the books of Ibn Taymiyyah. And with this immense amount of wealth, every single word that Ibn Taymiyyah ever wrote was printed and distributed to every corner of the globe. So, you will hardly find a library on Earth except that it has one or more books by Ibn Taymiyyah. And which scholar on Earth today is more well-known to the Muslims than *Shaykh al-Islām* Ibn Taymiyyah? After six centuries! It is the amazing sincerity and truthfulness that Allāh turns into a good reputation and remembrance on the Earth, as a form of glad tiding and welcoming from the Heavens.

And here is Sayyid Qutb[45], another example:

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[44] He is Taqī ad-Dīn Abū al-'Abbās Ahmad bin 'Abd al-Halīm bin 'Abd as-Salām bin Taymiyyah al-Harrānī al-Hambalī, the famous *imām* and scholar. He was born in 661 H, and moved to Damascus. He became a very distinguished and famous scholar in both rational and religious sciences. He was an expert in the Qur'ānic sciences and *Fiqh*. He was persecuted and imprisoned for some of his verdicts, and died in prison in 728 H.

[45] He is Sayyid bin Qutb bin Ibrāhīm, from the callers to Islām and *Mujāhidīn* of the 20th century. He was born in Asyut, Egypt. After graduating from college, he was sent to the United States for further studies, and

He was a man who lived amongst us, and he was offered the world. He was offered the chance to be a minister while he was behind bars, as well as to be the secretary of the Socialist Union, the supervisor of their printing and publishing press, the Ministry of Education, etc. And during his time in prison, he would spend most of his time in the prison clinic, as his body was afflicted with numerous diseases. When one of the officials who loved Islām would visit the prison seeking to meet Sayyid, he would require a hot bath – he would have to sit in the hot water for two hours – so that he would be able to meet people.

Sayyid Qutb was executed, and before his execution, he would repeat his famous statement: "Verily, the index finger that testifies to Allāh's Oneness in the prayer rejects that it be used to write a single letter acknowledging the rule of a tyrant."[46]

And Sayyid Qutb went on to his Lord, and how much was the laughter and tears…To complete the show, they came with one of the scholars to meet him before he went to the hangman's noose, saying to him: "Part of the procedure of being executed is that you say 'I bear witness that none has the right of being worshipped except Allāh, and Muhammad (peace be upon him) is the Messenger of Allāh.' So, say this, Sayyid." So, Sayyid Qutb looked to him and said: "Even you have come to complete the show? Even you? You eat bread with this phrase, and I am being executed for it!" And Sayyid Qutb was executed in the depths of prison, and to this day, nobody knows where he is buried. One of his friends would often complain to me: "I wish we knew where his grave was, so that we could visit it." I said to him: "The Lord of humanity Knows where his grave is. What is the point of you knowing where it is?"[47]

Sayyid Qutb met his Lord while, throughout his entire life, *'Fī Dhilāl al-Qur'ān'* was only printed once, and in the year that he was executed, it was printed seven times! Seven times…in fact, the Christian printing presses in Beirut, when they were about to go bankrupt, would advise each other: "Print *'adh-Dhilāl,'* and your livelihoods will return to normal."[48]

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returned as a critic of whatever differed from Islām. He joined the Muslim Brotherhood, and was tortured and imprisoned. He was executed in prison in 1387 H.

[46] See *'Sayyid Qutb: Min al-Milād ilā al-Istishhād'* (p. 61-62, 462, 474, and 481)

[47] Even in the most intense and gut wrenching moments of his life - on his way to the hangman's noose - this hero never ceased displaying pure honor, bravery, and self-respect, telling his executors: "All of your *jāhiliyyah* is filthy. Even your noose is filthy!" See *'Sunnā'at al-Hayāh'* (p. 60)

[48] Regarding *'adh-Dhilāl,'* 'Abdullāh 'Azzām said: "Whoever wishes to understand it clearly as it is, as if he is receiving the Qur'ān as it was revealed, and to take part in the battle that it is fighting - the battle that it fought the first time around - he must read *'Fī Dhilāl al-Qur'ān.'* Whoever does not read Sayyid Qutb's *tafsīr* in *'Fī Dhilāl al-Qur'ān'* will not be able to grasp the depths of this battle, for many reasons. From them is the fact that the man who wrote this book was relaying to the people these events from the midst of the conflict, and from the depths of the battlefield. He wrote these words while he was watching the hangman's noose being tightened in front of his very eyes. So, he wrote them while he was free of all fears, and free of all the burdens of the *dunyā* - no job, no wife, no children, no connection to the burdens that pull one to this Earth. He wrote them while he was bidding the *dunyā* farewell, and everyone who reads the *tafsīr* of *'al-Baqarah,' 'Āl 'Imrān,' 'an-Nisā',' 'al-Mā'idah,' 'al-A'rāf,'* and walks with them - in the second printing onwards - will realize that the one who wrote these words is not from the people of this world. Rather, he is bidding this world farewell with these words, and is giving it a departing wave with these words…" See *'at-Tarbiyah al-Jihādiyyah wal-Binā'* (3/6-7).

Indeed, sincerity and truthfulness work in strange, mysterious ways in this world and the next. So, beware of dealing with Allāh except with truthfulness and sincerity! Beware of plotting and slyness! Beware of being impressed with yourself, saying:

إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ عِندِي

{***"…This has been given to me only because of my own knowledge…"***}[49]

Beware of having Satan whisper to you, blowing into your veins conceitedness, love of having a reputation, or harm to the Muslims. You are dealing with the Lord of the worlds, and this person who you are facing off against – the weak servant of Allāh – is being defended by Allāh: ***"Whoever is an enemy of a walī of mine, I have declared war on him…"***[50] So, can you face off against the Lord of the worlds in an intense battle on an open battlefield? Indeed, you cannot even harm the one you are facing off against:

وَإِن تَصْبِرُواْ وَتَتَّقُواْ لاَ يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

{***"But, if you remain patient and become pious, not the least harm will their cunning do to you. Surely, Allāh surrounds all that they do."***}[51]

لَن يَضُرُّوكُمْ إِلاَّ أَذًى وَإِن يُقَاتِلُوكُمْ يُوَلُّوكُمُ الأَدُبَارَ ثُمَّ لاَ يُنصَرُونَ

{***"They will do you no harm except for a slight annoyance. And if they fight against you, they will show you their backs, and they will not be given victory."***}[52]

O brother, if you are a *Dā'ī*, be true with Allāh…

If you are an author, be true with Allāh…

If you are a doorman, be true with Allāh…

If you are a *Mujāhid*, be true with Allāh…

If you are an employee, be true with Allāh…

انَّ اللّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا

{***"Surely, Allāh wrongs not even of the weight of an atom. But, if there is any good done, He doubles it, and gives from Him a great reward."***}[53]

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[49] *al-Qasas*; 78

[50] al-Bukhārī (6502), Abū Nu'aym (1/4), al-Bayhaqī (3/346 and 10/219), and al-Baghawī (1248)

[51] *Āl 'Imrān*; 120

[52] *Āl 'Imrān*; 111

[53] *an-Nisā'*; 40